Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Jumu`ah

Revealed in Madinah

The Virtues of Surah Al-Jumu`ah

Ibn Abbas and Abu Hurayrah narrated that Allah's Messenger used to recite Surah **Al-Jumu`ah** and Surah **Al-Munafiqin** during the Friday Prayer.

Muslim collected this Hadith in his Sahih.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

62:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah --

الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

the King, the Holy, the Almighty, the All-Wise.

هُوَ الَّذِى بَعَثَ فِى الاٍّمِّيِّينَ رَسُولاً مِّنْهُمْ

62:2 He it is Who sent among the unlettered ones a Messenger from among themselves,

يَتْلُو عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ

reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah.

وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـلٍ مُّبِينٍ

And verily, they had been before in manifest error.

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ

62:3 And others among them who have not yet joined them.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And He is the Almighty, the All-Wise.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ

62:4 That is the grace of Allah, which He bestows on whom He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the Owner of mighty grace.

Allah the Exalted said,

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah --

Everything praises and glorifies Allah. Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects.

Allah the Exalted said in another Ayah,

وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ

Glorify Him and there is not a thing but glorifies His praise. (17:44)

Allah said,

... الْمَلِكِ الْقُدُّوس ...

the King, the Holy,

meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs.

He is the Holy, free of all shortcomings, His attributes are perfect,

... الْعَزِيزِ الْحَكِيم (١)

the Almighty, the All-Wise.

Its explanation is already discussed in many places.

The Favor that Allah granted by sending Muhammad

Allah the Exalted said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ ...

He it is Who sent among the unlettered ones a Messenger from among themselves,

the word `unlettered' here refers to the Arabs.

Allah the Exalted said in another Ayah,

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants." (3:20)

Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations.

In another Ayah, Allah said,

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ

> And verily, this is indeed a Reminder for you and your people. (43:44)
>
> Surely, the Qur'an is also a reminder for those other than Arabs to take heed.

Allah the Exalted said,

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

> And warn your tribe of near kindred. (26:214)
>
> These Ayat do not negate Allah's statements,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

> Say: "O mankind! verily, I am sent to you all as the Messenger of Allah. (7:158)
>
> and,

لاٌّنذِرَكُمْ بِهِ وَمَن بَلَغَ

> that I may therewith warn you and whomsoever it may reach. (6:19)
>
> and in His statement about the Qur'an,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

> But those of the groups that reject it, the Fire will be their promised meeting place. (11:17)

There are other Ayat that indicate that his Message is universal. He, may Allah's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surah **Al-An`am** producing various Ayat and Hadiths. All praise and thanks are to due to Allah.

This Ayah testifies that Allah has indeed accepted the invocation of His friend Ibrahim when he supplicated Allah to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allah's statements, purify them and teach them the Book and the **Hikmah**. So, Allah -- all praise and thanks be to Him -- sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allah hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allah the Exalted sent to `Isa bin Maryam, peace be upon him. This is why Allah said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (٢)

He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the **Hikmah**. And verily, they had been before in manifest error.

In ancient times, the Arabs used to adhere by the religion of Ibrahim, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of **Tawhid** and doubts instead of certainty. They invented a religion that Allah did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allah sent Muhammad, with a great divine legislation, perfect religion that is suitable for all humans and Jinns.

> In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allah's pleasure and takes them away from the Fire and earning Allah's anger.
>
> In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion.

In Muhammad, Allah gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind.

May Allah's peace and blessings be on Muhammad until the Day of Judgement.

Muhammad is the Messenger to Arabs and Non-Arabs alike

Allah said,

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣)

And others among them who have not yet joined them. And He is the Almighty, the All-Wise.

Imam Abu Abdullah Al-Bukhari, may Allah have mercy upon him, recorded that Abu Hurayrah said,

"We were sitting with the Prophet, when Surah Al-Jumu`ah was revealed to him; **وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ** (And others among them who have not yet joined them). They said, `Who are they, O Allah's Messenger'

The Prophet did not reply until they repeated the question thrice.

At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying,

لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هؤُلَاءِ

If faith were on **Ath-Thurayya** (Pleiades), even then some men or a man from these people would attain it.''

Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith.

This Hadith indicates that Surah **Al-Jumu`ah** was revealed in Al-Madinah and that the Messenger's Message is universal.

The Prophet explained Allah's statement, وَآخَرِينَ مِنْهُمْ (And others among them) by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with.

This is why Mujahid and several others said that Allah's statement, وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ (And others among them who have not yet joined them),refers to all non-Arabs who believe in the truth of the Prophet.

Allah's statement, وَهُوَ الْعَزِيزُ الْحَكِيمُ (And He is the Almighty, the All-Wise), asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints.

Allah's statement,

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٤)

That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.

refers to the great Prophethood that He granted Muhammad and the qualities that He favored his **Ummah** with, by sending Muhammad to them.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً

62:5 The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books.

بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِـَايَـتِ اللَّهِ

How bad is the example of people who deny the Ayat of Allah.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah does not guide the people who are wrongdoers.

قُلْ يأَيُّهَا الَّذِينَ هَادُوا

62:6 Say: "O you Jews!

إِن زَعمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.''

وَلاَ يَتَمَنَّوْنَهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ

62:7 But they will never long for it, because of what their hands have sent before them!

وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

And Allah knows well the wrongdoers.

قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَـقِيكُمْ

62:8 Say: "Verily, the death from which you flee, will surely meet you,

ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.''

Admonishing the Jews and challenging Them to wish for Death

Allah the Exalted says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ...

The likeness of those who were entrusted with the **Tawrah**, but did not carry it, is as the likeness of a donkey which carries huge burdens of books.

Allah the Exalted admonishes the Jews who were entrusted with the **Tawrah** and were ordered to abide by it.

However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength.

This is the example of those who were entrusted with the **Tawrah**; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the **Tawrah**. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit.

This is why Allah the Exalted said in another Ayah,

أُوْلَـئِكَ كَالأَنْعَـمِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَـفِلُونَ

They are like cattle, nay even more astray; those! They are the heedless. (7:179),

and said,

... بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥)

How bad is the example of people who deny the Ayat of Allah? And Allah does not guide the people who are wrongdoers.

Allah the Exalted said,

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاء لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (٦)

Say:

"O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful.''

meaning, `if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allah to bring death to the misguided group among the two, if you are truthful in your claim.'

Allah said,

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ...

But they will never long for it, because of what their hands have sent before them!

meaning because of the disbelief, injustice and sins that they commit,

... وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٧)

And Allah knows well the wrongdoers.

We mentioned this challenge to the Jews before in Surah **Al-Baqarah**, where Allah said,

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الاٌّخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنْتُمْ صَـدِقِينَ

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمينَ

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Say:

"If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful.''

But they will never long for it because of what their hands have sent forth before them. And Allah is Aware of the wrongdoers.

And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allah is Seer of what they do. (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allah to destroy the misguided group, either they or their enemies.

We also mentioned a similar challenge against the Christians in Surah **Al `Imran**,

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

Then whoever disputes with you concerning him (**`Isa**) after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke the curse of Allah upon those who lie.'' (3:61)

and against the idolators, in Surah **Maryam**,

قُلْ مَن كَانَ فِى الضَّلَـلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـنُ مَدّاً

Say whoever is in error, the Most Gracious will extend (circumstances) for him. (19:75)

Imam Ahmad, may Allah be pleased with him recorded that Ibn Abbas said,

"Abu Jahl, may Allah curse him, said, `If I see Muhammad praying at the Ka`bah, I will step on his neck.'

When the Prophet heard of that, he said,

لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا

ولَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا ورَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،

ولَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ صلى الله عليه وسلّم لَرَجَعُوا لَا يَجِدُونَ أَهْلًا ولَا مَالًا

Had he done so, the angels would have snatched him away in public.

Had the Jews wished for death, they would all have perished and saw their seats in Hellfire.

Had those accepted for invoking the curse of Allah with Allah's Messenger, they would not have found families or property when they returned home.''

Al-Bukhari, At-Tirmidhi and An-Nasa'i recorded it.

His saying;

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٨)

Say:

"Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.''

is like His saying in Surah **An-Nisa**':

أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high.

يأَيُّهَا الَّذِينَ ءَامَنُوا

62:9 O you who believe!

إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah and leave off business.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَوٰةُ فَانتَشِرُوا فِى الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ

62:10 Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah,

وَاذْكُرُوا اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ

and remember Allah much, that you may be successful.

Al-Jumu`ah (Friday), and the Orders and Etiquette for Friday

Friday is called **Al-Jumu`ah** because it is derived from **Al-Jam`**, literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship.

It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence.

There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections.

In the ancient language Friday was called, **`Arubah**. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this **Ummah**, because it is the day the creation was finished.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ

We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.''

This is the wording of Al-Bukhari.

In another narration of Muslim;

أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ

Allah diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allah then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.

Necessity of the Remembrance of Allah on Friday, by attending the Khutbah and the Prayer

Allah commanded the believers to gather to worship Him on Friday,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ ...

O you who believe!

When the call is proclaimed for the **Salah** on **Al-Jumu`ah** (Friday), then hasten (**Fas`aw**) to the remembrance of Allah,

meaning, go to it and head for it.

The meaning of **Sa`y** (hasten) here does not refer to walking quickly. It only refers to the importance of it.

Umar bin Al-Khattab and Ibn Mas`ud - may Allah be pleased with them - recited it; فَامْضُوا إِلَى ذِكْرِ اللَّه

"Then proceed to the remembrance of Allah.''

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Sahihs from Abu Hurayrah that the Prophet said,

إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

When you hear the **Iqamah**, proceed to offer the prayer with calmness and solemnity and do not

rush. And pray whatever you catch, and complete whatever you have missed.

This is the wording with Al-Bukhari.

Abu Qatadah said,

"While we were praying behind the Messenger of Allah he heard commotion. At the end of the prayer, the Prophet said;

مَا شَأْنُكُمْ

What is the matter with you?

They said, `We hastened to the prayer.'

The Prophet said,

فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.''

The Two Sahihs collected this Hadith.

Al-Hasan commented,

"By Allah! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission.''

Qatadah said, **فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ** (then hasten to the remembrance of Allah),

"means that you have to hasten to the prayer with your heart and actions, and walk to it.''

It is recommended for those coming to the Friday prayer to perform **Ghusl** (taking bath) before they come. It is

collected in the Two Sahihs that Abdullah bin Umar said that Allah's Messenger said,

إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ

> When one of you comes to the Friday prayer, then let him perform bath.

The Two Sahihs recorded that Abu Sa`id said that the Messenger of Allah said,

غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

> **Ghusl** on the day of **Jumu`ah** is **Wajib** (required) from every **Muhtalim**.

Abu Hurayrah narrated that Allah's Messenger said,

حَقٌّ لله عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ

> It is Allah's right on every Muslim to bathe during every seven days, by washing his head and body.
>
> Muslim collected this Hadith.

Jabir narrated that Allah's Messenger said,

عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ

> Within every seven days, every Muslim man has the obligation to perform **Ghusl** at least one day, the day of **Jumu`ah**.
>
> Ahmad, An-Nasa'i and Ibn Hibban collected this Hadith.

Virtues of Jumu`ah

Imam Ahmad recorded that `Aws bin `Aws Ath-Thaqafi said that he heard Allah's Messenger say,

مَنْ غَسَّلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَّرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا

Whoever performs **Ghusl** (well) on the day of **Jumu`ah**, leaves early, walking not riding, and sits close to the Imam and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.

This Hadith has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it **Hasan**.

The Two Sahihs also recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ

Any person who takes a bath on Friday like the bath for sexual impurity and

- then goes for the prayer in the first hour, it is as if he had sacrificed a camel.
- Whoever goes in the second hour, it is as if he had sacrificed a cow.
- Whoever goes in the third hour, then it is as if he had sacrificed a horned ram.
- If one goes in the fourth hour, then it is as if he had sacrificed a hen.
- Whoever goes in the fifth hour, then it is as if he had offered an egg.

When the Imam appears, the angels present themselves to listen to Allah's remembrance.

It is recommended that

- one cleans his body,
- performs **Ghusl**,
- wears his best clothes,
- applies perfume and
- uses **Siwak** (tooth stick) for **Jumu`ah**.

We mentioned that Abu Sa`id narrated that the Messenger of Allah said,

غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ

> **Ghusl** on the day of **Jumu`ah** is **Wajib** (required) from every **Muhtalim** and also using **Siwak** and applying some of his household's perfume.

Imam Ahmad recorded that Abu Ayyub Al-Ansari said that he heard the Messenger of Allah say,

مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عِنْدَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى

> Whoever performs **Ghusl** on Friday and applies perfume, if he has any, wears his best clothes, then goes to the **Masjid** and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imam appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.

Abu Dawud and Ibn Majah recorded in their Sunans that Abdullah bin Salam said that he heard the Messenger of Allah say, while on the **Minbar**:

مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْ مِهْنَتِهِ

What harm would it cause if one of you bought two garments for the day of **Jumu`ah**, other than the garment he wears daily?

A'ishah said that during a speech he gave on a Friday when he saw people wearing **Nimar** garments, the Messenger of Allah said,

مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى ثَوْبَيْ مِهْنَتِهِ

When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.

Ibn Majah collected this Hadith.

The Meaning of the Call in the Ayah is the Adhan that precedes the Khutbah

Allah said,

... إِذَا نُودِي لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ ...

When the call is proclaimed for the **Salah** on Friday,

referring to the **Adhan** which was called, during the time of the Prophet, when he came out of his house and sat on the **Minbar**. The **Adhan** would be called before the Prophet near the door of the **Masjid**.

As for the earlier **Adhan** that the Leader of the faithful, Uthman bin Affan added, it was done because the Muslims increased in number during his time.

Al-Bukhari recorded that As-Sa'ib bin Yazid said,

"In the lifetime of the Prophet, Abu Bakr and Umar, the **Adhan** for the Friday prayer was pronounced while the **Imam** sat on the pulpit. But during Uthman's later time when the Muslims increased in number, an additional call was pronounced upon **Az-Zawra**',

meaning the **Adhan** was called upon the house which was called **Az-Zawra'**"

Az-Zawra' was the highest house in Al-Madinah near the Masjid.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allah said,

... وَذَرُوا الْبَيْعَ ...

and leave off business.

means, hastening to the remembrance of Allah and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islam agree, it is prohibited for Muslims to engage in business transactions after the second **Adhan**.

Allah's statement,

...ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٩)

That is better for you if you did but know!

means, `your abandoning buying and selling, and instead, concentrating your attention to Allah's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.'

Allah's statement,

فَإِذَا قُضِيَتِ الصَّلَاةُ ...

Then when the **Salah** is complete,

means, when the Friday prayer is finished,

... فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ...

you may disperse through the land, and seek the bounty of Allah,

After Allah forbade Muslims from working after hearing the **Adhan** and ordered them to gather for the Friday prayer, He allowed them to spread

throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Hatim recorded that when the Friday prayer finished, Irak bin Malik would stand by the gate of the Masjid and invoke Allah, saying,

"O Allah! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions.''

Allah's statement,

... وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠)

and remember Allah much, that you may be successful.

means, while you are buying and selling, giving and taking, remember Allah much and do not let this life busy you from what benefits you in the Hereafter.

There is a Hadith that states,

مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ

Whoever enters a marketplace and says,

"**La ilaha illallah**, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things.''

Then Allah will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.

Mujahid said,

"A servant (of Allah) will not be among those who remember Allah often, until he does so while standing, sitting and lying down.''

وَإِذَا رَأَوْا تِجَـرَةً أَوْ لَـهْوا انفَضُّوا إِلَيْهَا وَتَرَكُوك قَآئِماً

62:11 And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.

قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَـرَةِ

Say:

"That which Allah has is better than any amusement or merchandise!

وَاللَّهُ خَيْرُ الرزِقِينَ

And Allah is the best of providers.''

The Prohibition of leaving the Masjid while the Imam is delivering the Friday Sermon

Allah criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madinah and the people rushed out to the merchandise.

Allah said,

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا...

And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.

meaning, on the **Minbar**, delivering the **Khutbah**.

Several of the **Tabi`in** said this, such as Abu Al-Aliyah, Al-Hasan, Zayd bin Aslam and Qatadah. Muqatil bin Hayyan said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it. So they rushed to the caravan and left Allah's Messenger standing on the **Minbar**. Only a few remained.

According to the authentic Hadith that Imam Ahmad recorded that Jabir said,

"Once, a caravan arrived at Al-Madinah while Allah's Messenger was giving a **Khutbah**. So, the people left, and only twelve men remained (with the Messenger). Then Allah sent down this Ayah,

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they see some merchandise or some amusement, they disperse headlong to it,''

The Two Sahihs also recorded this Hadith.

Allah's statement, وَتَرَكُوكَ قَائِمًا (And leave you standing), proves that the Imam should deliver the speech on Friday while standing.

In his Sahih, Imam Muslim recorded that Jabir bin Samurah said,

"(During **Jumu`ah**,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur'an and remind the people (of Allah).''

Allah's statement,

... قُلْ مَا عِندَ اللَّهِ ...

Say: "That which Allah has...''

means the reward that is with Allah in the Hereafter,

... خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١)

is better than any amusement or merchandise! And Allah is the best of providers.

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the Tafsir of Surah **Al-Jumu`ah**. All praise and thanks are due to Allah and from Him comes the success and immunity from error.